

JUN 27 1955

OLIVE BRANCH



WHAT
ARE THESE TWO
LIVE TREES ETC
DECH. 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
LIVE TREES ETC
REV. 11:3-4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

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No. July, 1903. 7.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JULY, 1903.

7.

QUESTIONS OF THE HOUR.

FELLOWSHIP IN THE SANCTIFICATION OF JESUS CHRIST.*

Rev. Samuel McNaugher, Boston, Mass.

"And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth." John xvii. 19. (R. V.)

These words are taken out of this great chapter of John's Gospel, known as the intercessory prayer of our Lord. This may in many ways be called the holiest of all in the entire Word of God. Here we have not only the great intercessor, Jesus Christ, but His intercession. It is more than human eyes might ever expect to behold, and yet we are given to bow with these apostles of our Lord and to hear Him plead with His Father and our Father. The occasion of this prayer is well known to every Bible student. It was on that night on which our Lord and Saviour Jesus Christ was betrayed into the hands of His enemies. It was their hour and the power of darkness. Jesus and His apostles had gathered at the Lord's directions, that together they might observe the Passover Feast. After Judas had gone out, Jesus instituted the Lord's Supper and said for the first time those blessed words, "This do in remembrance of Me." Jesus, always sympathetic and tender, seems to be even more so than

usual, and as He sees the sadness come over their countenances, He says: "Let not your hearts be troubled." These men were they who had continued faithful and unto them He was to entrust His Kingdom. He had been teaching them for three years and a half the truth concerning Himself. Only a short time before this, in the wilderness, He had asked them "Whom say ye that I am?" To which Peter replied: "Thou art the Christ, the Son of the living God." This great vital truth had been spiritually communicated and spiritually apprehended. Thus had He given these men the truth. And now Jesus, about to go out into the experiences of the Garden of Gethsemane and the judgment hall and Calvary, says, "For their sakes I am sanctifying Myself that they also may be sanctified in truth."

This idea of sanctification was not new to the disciples, as it had been a familiar idea in all Old Testament worship. Sanctification in this case, as used by Jesus, was not in the popular sense of making holy. Christ was holy. Its real meaning may be set forth as for a little we turn to the pages of Jewish history. When the destroying angel smote the first-born of the Egyptian families, the symbolic blood on the lintel of every Hebrew house protected the eldest born from the plague of death. In consequence, the law of Moses viewed every eldest son in a peculiar light.

* *Sermon of Moderator's Alternate at the opening of the Synod of the Reformed Presbyterian Church, May 27, 1903.*

He was reckoned as a thing devoted to the Lord—redeemed and therefore set apart. The word used to express this devotion is "sanctify." "The Lord said unto Moses, Sanctify unto Me all the first-born, what-ever openeth the womb among the children of Israel, both of man and of beast: it is Mine."

By a subsequent arrangement, these first-born were exchanged for the Levites; therefore, that tribe was said to be sanctified to God. The ceremony of their sanctification will explain it to us. The priest touched with the blood the Levite's right hand, right eye, right foot. It devoted every faculty and every power—of seeing, doing, walking, the right hand faculties—the best and choicest to God's peculiar service. He was a man set apart. In the Hebrew phrase it meant devotion or consecration. Jesus Christ, as our great example and Saviour, had come under this law of consecration—in a sense never until now understood. Never until now had there been a life whose life-law is self-sacrifice; every act and every thought devoted to God. This was Christ's life. But now we see still further the idea in Christ's desire, as voiced in this great prayer, that those who were to carry on His work might also come into this same consecration to the truth. Here, then, is our message, as we are also included in this prayer. He seeks that all His disciples may have the same sanctification, the same consecration to the glorious work of spreading the gospel and in furthering His Kingdom in very truth.

First. Fellowship in the motive of the sanctification of Jesus Christ.

Anyone who has before him the full story of the life and death of Jesus Christ, and who comes earnestly inquiring for the first time into every detail, will be led to ask, What was the motive which led Jesus Christ to come into this world and to suf-

fer and die the shameful and painful and the accursed death of the cross? Here is a great mystery. So far as he can find out, there is in Jesus no fault at all, and yet with a persistency that is remarkable, He goes on to the hour of actual suffering and death. How can this be explained? We know that every rational action has back of it a rational motive. We all are guided in our decisions as to life and conduct on the basis of motive. Even so it was with Jesus Christ. No one could so



well answer for His conduct as He. What was that motive? I answer, It was love. Jesus, in John xv, 13, says: "Greater love hath no man than this, that a man lay down his life for his friends." To which the Apostle Paul added, as found in Romans v, 8: "But God commended His love toward us, in that while we were yet sinners Christ died for us."

This is a significant glance at the motive which moved upon God in the great

mission of our Lord. In John's Gospel, iii. 16, we have these wonderful words: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." From the hour of man's need, as foreseen in the covenant of grace, there was One who was not only mighty, but willing to save. "Lo, here am I, send Me."

After Christ's appearance on the earth, and especially after the hour of His public dedication of Himself, we find this motive more and more in evidence, and now, in the words of the text, looking calmly forward to the awful scenes of that night and of the morrow, He says, "And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth."

Now, I know full well that it will be the occupation of eternity to fathom the love of God in Christ Jesus our Lord, yet here is a subject upon which we ought to meditate. It is one that has not been considered sufficiently by any of God's people, and it is, I believe, one of the greatest reasons for the present cold and unspiritual condition of the Church of Christ. In the early Church, immediately after Christ's ascension, we read that they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. We read of great results at that time, and vast numbers were added to the Church. We have in the Church at large, in denominational life, and in our congregations, the enthronement of wrong principles—the principles of envy, malice and hate. The only motive in our plans and purposes and surrender must be love, and this in a real and vital expression. Love ought to be the incentive to soul-saving work, even as it was with God. Love ought to be the basis of our charitable and philanthropic work. Love

ought to be the basis of all reform work. With love as the motive or dynamic, then shall we fitly represent Christ in His Kingdom, and in His Spirit we shall prevail.

Second. Fellowship in the method of the sanctification of Jesus Christ.

We have just been considering the motive that is necessary in every life—that is, in real vital fellowship with Jesus Christ. The real dynamic we have found is love. There is then a divineness in the motive, and until Christ there had never been anything like this as a cause for action. The motive of love as a dynamic is decidedly Christian. Every motive has a right method of expression, and with God these motives are divine and the method is divine. It is even so in the method of suffering as the channel by which and through which the love of God was to find its legitimate expression. Many have mocked at Christianity for this very reason, and have said it was blasphemous to say that the love of God could find its expression in the suffering and death of His own Son. In the words of another, "Every interpretation of Jesus' way has insisted on the cross as its essential symbol, yet the reasons which have been offered for this necessity of sacrifice on the part of Jesus and all His followers have for the most part been wide of the mark. Starting with the erroneous conception of a God of wrath and vengeance to be appeased, they have missed, as a matter of course, the necessity of sacrifice as the expression and revelation of a Father's love. Yet, love calls for sacrifices, of which wrath and vengeance never dream. The greater the love, the greater must be the sacrifice." In the history of Christian people there are many illustrations of this motive of love finding expression in sore suffering and agony.

There are many such scenes with which

we are all familiar, and the suffering tells of love as nothing else can. It is even so that the saved person comes and looks upon all the detail and suffering of the cross of Jesus Christ. He sees that Jesus died for him, and remembering Isaiah's words, "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed," he rejoiceth. Like the Apostle Paul, he says: "God forbid that I should glory save in the cross of our Lord Jesus Christ." He was one Who had no sin, and yet became sin for us that we might be made the righteousness of God in Him.

Lovely was the death
Of Him whose life was love.

Fellowship in the method of the sanctification or consecration of Jesus Christ is what is expected of every true follower of our Lord. What Jesus experienced Himself He expected and foretold would be the lot of His disciples. "Then Jesus said, If any man would come after Me, let him deny himself and take up his cross and follow Me." The cross was for Him and them the way to the crown. John and James were to drink of this same cup of which He drank, and to be baptized with the same baptism of which He was baptized. The Apostle Paul, looking into the face of Jesus Christ at his conversion, says: "What wilt Thou have me to do?" His whole life was one of fellowship with Jesus in His sufferings. This is the burden of Phil. iii, 10: "That I may know Him and the power of His resurrection, and the fellowship of His suffering, being made conformable to His death." Paul battled on and at last sealed his faith with his blood. Men and women of God who have been careful to avoid all excesses in the expression of religion have neverthe-

less by the hundreds and thousands yielded up their lives as willing sacrifices to the truth. There is no history more glorious than our own as a Church. We have come into a blood-bought inheritance. Never was there a people who loved Jesus more than the Covenant people of Scotland and Ireland. They had no light views of sin and of the atonement; consequently they saw in Jesus their only Saviour and joyfully crowned Him as their King. They loved to honor Him who is the King of kings and the Lord of lords. We have this great principle illustrated in the sacrifices of our forefathers, and to-day, with its new duties and services and surrender, we are to come into fellowship with our Master in His suffering.

Then to side with Truth is noble when we
share her wretched crust.
Ere her cause bring fame and profit, and
'tis prosperous to be just;
Then it is the brave man chooses, while
the coward stands aside,
Doubting in his abject spirit, till his Lord
is crucified.
And the multitude make virtue of the
faith they had denied.

Third. Fellowship in the measure of the sanctification of Jesus Christ.

In all the earnestness of His noble consecration, complete and entire, Christ Jesus our Lord said, "For their sakes I sanctify Myself." I am dedicating, devoting, consecrating, sacrificing Myself for their sakes. God the Father had devoted Him. He had sanctified and sent Him. It was the setting apart and the sending of His all that men might also be sanctified or consecrated or devoted. In the council which had been entered into from all eternity, it was found that there was no one on earth or in heaven who could undertake this great work. The question, Whom shall we send? remained unanswered by all

others and for a moment of time a dreadful silence prevailed. Then Jesus, God's only and well-beloved Son, Whom the Father in His love had devoted, now says in all the enthusiasm of a divine and complete consecration, "Here am I, send Me." "To do Thy will I take delight." This was all that was needed; it only remained that this devotion should become our Lord's by His own act—self-devotion; completed by His own will. In that act of will consisted His sanctification of Himself, for observe this was done within; in secret, solitary struggle—in wrestling with all temptations which deterred Him from His work—in resolve to do it unflinchingly; in real human battle and victory. Therefore this self-sanctification applies to the whole tone and history of His mind. He was forever devoting Himself to work—forever bracing His human spirit to sublime resolve. Thus His whole life consisted in a consecration for His great purpose, and we are impressed with its uniqueness as a sublime manifestation, constant and true of this great principle of self-sanctification. Especially is this thought illustrated in the great crisis hours of His life, which called out this inward and complete devotion.

At twelve years of age, in reply to His mother's expostulation, He said: "Wist ye not that I must be about My Father's business?" In the words of another, "These are solemn words, significant of a crisis in His mental history. He had been asking those doctors about His Father's business; what it was, and how it was to be done by Him of Whom He had read in the Prophets, even Himself. This was the earliest human self-devotion of Messias; the boy was sanctifying Himself for life and manhood's work." The next scene is yonder in the wilderness, soon after His baptism of John in Jordan. It was a most awful experience, and yet one that

must be met and overcome in order that the after issues of that life might be met and overcome. This struggle included all that was to follow. The temptations He overcame were the temptations of His life. In that hour He saw them all; they were all in spirit met then, fought and conquered before they came in their reality. There was still the greatest crisis of all, viz., the cross, and in the scene of the upper room in Jerusalem, and especially in this great intercessory prayer, we come to a still deeper type of consecration. As we go out with Jesus from this room, so full of interest to all God's children, and cross with the Master the brook Kedron and enter Gethsemane, and hear His prayer, there is given in His surrender the sublimest revelation of complete and entire consecration ever made—"Not My will, but Thine be done." The betrayal, the hall of judgment and Calvary, all emphasized this wonderful truth, and in the hour of His death we have the greatest of lives in its finished work. "It is finished." No one can come in prayer to this point without saying, This is too high for me. This is the Son of God, the King of Israel."

Could there be a greater manifestation of a more complete devotion to a great and all-consuming purpose? Here we have the full, free and gracious consecration of Jesus Christ, our Divine Saviour and Lord. Fellowship in the measure of His consecration was what Jesus desired in His Apostles and early disciples. This the Apostles made, and in Barnabas, one of the earliest disciples, and his whole-hearted surrender of talents, time and money, and all for the furtherance of the Redeemer's Kingdom, we have a beautiful illustration of what ought to be the spirit and degree of our self-devotion. Paul says, "I beseech you, therefore, brethren, by the mercies of God, that ye present

your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Most reasonable it is. One can see to-day the great lack of this entire consecration to the furtherance of Christ's Kingdom. Those of us who are in the ministry must stand condemned as we have allowed worldliness and kindred evils to come between us and our work. Elders and deacons must stand in condemnation as you have allowed the work of the Church to hold a secondary place. You have been setting your own success as the first thing. Jesus says, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." I address also all the people of the Church, as you have a blessed knowledge of the love of God in Christ Jesus, and I ask you if you are in this fellowship, blessed and true. Are you coming up to the measure of what God expects in your devotion to the truth, in your self-sacrifice of time and money and talents? It has been said that if in our small denomination we were in this spirit and degree consecrated, then this land would soon be Emmanuel's land, and soon the entire world would be in the peace and joy of Christ's own presence. Remember Jesus Christ and ever keep before you His words, "I am consecrating Myself."

Fourth. Fellowship in the purpose of the sanctification of Jesus Christ.

"For their sakes I sanctify Myself, that they themselves also may be sanctified in truth."

Jesus Christ at this time was facing the problem of the cross with the knowledge that soon He was to leave His disciples; that while He should rise again and be here with His chosen ones for forty days, yet He was facing the problem of separation from these men who were to carry on His work in the world. There were not many wise, nor rich, nor influential, as

men term it, among these men, and yet Jesus knew that if they were sanctified with the same spirit which had animated Him, then all would be well. He knew that the weak things of the world would confound the mighty. The Kingdom then was to be given into their hands and by them to the next generation. Even so one generation is under obligation to hand down the work of God and in an advanced stage.

The prayer of John xvii includes all the generations of believers, and in the fellowship of His sanctification each generation is to witness to the truth. They are to receive the inheritance as a trust from God, and as such they are to hand it over to their successors. This makes every age important, notwithstanding the relative importance of the analysis of the historian. The question now is as to our consecration or sanctification to the great task of our age. There never was a grander age in which to live than the present. We think of the material and intellectual advance of our time, and no pen can describe it. Not only that, but we are living in the first country of the world to-day, with more of intelligence than in any other country, with more money and natural resources than any other country; with our great natural advantage as to our place here in the temperate zone, between the great East and the great West, it certainly is our duty to see what it all means. Yet these many advantages will be our ruin unless we receive them as in trust from God. Our very prosperity is our danger. God says, I wish you to take up your inheritance in the fellowship of the consecration of Jesus Christ. We have commercialism, worldliness, secularism, infidelity, open and severe attacks made upon the Bible, the violation of the Sabbath and widespread and alarming increase of vice and crime. Does it not appear at

once that sanctified persons, completely dedicated unto Jesus Christ, are called for at this time if we are to hold our own, much less to hand-on the faith to the coming generation of sanctified ones, advanced by a generation? The task seems too much; indeed, for us it is, as it was for the Apostles at the first, and yet, if we have their sanctification, we shall prevail even as they.

One of the most significant and beautiful monuments in our country is the national monument to the forefathers, which is situated on the hill overlooking Plymouth Rock. From a broad open space the great granite pile rises, surmounted by the massive statue of Faith, one hand holding a Bible, the other pointing upward to heaven. On the four corners of the pedestal are emblematic figures of Morality, Law, Freedom and Education. On its four faces, cut deep into the granite, are scenes of leaving home and landing in America. No one can stand yonder beside that monument, or read about the events which took place in those early days without feeling that here were people who were sanctified to the truth. They were ready to make any sacrifice in order that they might worship God according to the dictates of their consciences, and that their children and children's children might worship God in joy and peace. They sanctified themselves for the truth's sake and that others also might be sanctified even as they themselves.

But where did they get that spirit? In what place had they learned Christ? These people were Bible Christians and in the written Word they had read of Christ's wonderful devotion to the truth. They had known this prayer in which Christ says, I am consecrating Myself that they may be consecrated in truth. Thus the Cross of Calvary is witnessed to by the monument at Plymouth. In the one spirit

Jesus and these fathers lived and served and died. To-day I take you not merely to Plymouth, but back of Plymouth and Greyfriars and Smithfield, to Jesus and His consecration. The great task is still unfinished. Much has been done, much is still to be done. It will require just as much consecration as it did of the Apostles, or the persecuted in all ages, or our forefathers in this country. Shall we not then stand with Jesus, and in His Spirit live and serve according to His will and for his glory? His life-law was self-sacrifice. Let ours be the same and in very truth the generation to come will receive the truth advanced by a generation.

Fifth. Fellowship in the results of the sanctification of Jesus Christ.

At the very outset of Christ's public life, in the wilderness temptation, Satan offered Him all the kingdoms of the world if He would fall down and worship him. At another time, when Jesus had fed the five thousand, the multitude wished to make him their king. The Apostles, at the beginning of their association with Jesus Christ, did not understand the character of His Kingdom. They, with many others, looked for the establishment of an earthly kingdom in which they should reign with Him. It required three years and more of patient instruction on the part of their Lord and Teacher to remove that thought from their minds and to lift them to the thought of Christ's spiritual Kingdom. When Christ was crucified it seemed to them that all their hopes had been in vain. But the life of Jesus was for a great purpose. He was to establish a Kingdom and He was its King, and the subjects of that Kingdom should, during the successive generations of mankind, enjoy more or less the results of the sanctification of Jesus Christ. The Kingdom was established on the rock Christ, and the gates of hell shall not prevail against it.

Moreover, this Kingdom is to be a world-wide Kingdom. It is to be not only eternal, but universal. All people and nations and languages are to own Him as their Saviour and King. "The kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign forever and ever."

"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." We have here a glorious prophecy and these gracious promises given us in the Word of God are a blessed part of the fellowship in the great results of the sanctification of Jesus Christ. This great promise has fired the Church in all ages, and as God's people more and more have apprehended Christ, not only as their Saviour but Lord, then have they seen this Kingdom and have had rejoicing in their King. Our own spiritual ancestry lived in this glorious truth and were ready to make any and every sacrifice for Christ Jesus. They wished Him to be made King not only over the individual life, nor merely over the home, but over the Church and over the State. We have entered into the results of their sanctification, and because of their struggles we enjoy the blessings of civil and religious liberty. Much is yet to be done in order that Christ's claims to Headship over the State may be recognized. The nations of the world do not understand this claim and are in practical rebellion to Jesus our King. It is for us, then, to work and labor along the line of missions at home and abroad, along the line of personal soul-saving work in each of our churches and communities; to bear testimony to these great national evils and to unite with all persons who desire Christ crowned. He has promised that our work shall not be in vain. "Behold I come quickly; hold fast that which thou hast that no man take thy crown."

There is also a kindred truth which tells us of this same fellowship in the results of Christ's sanctification. There is the future promise of the Kingdom, it is true, yet there is to each age its realization of Christ's Kingdom and the participation in the results of His wonderful consecration and death. In this sense Jesus taught that the time is fulfilled, "the Kingdom of heaven is at hand;" "to-day is the Scripture fulfilled in your ear;" "the Kingdom is in your midst;" "he that hath ears to hear, let him hear." In a word, the Kingdom of Christ is not merely a remote Utopia, or a post-mortem millennium, but to each age and to each individual it is a blessed reality. It is a present and vital experience; so, in a larger sense, the Church of Christ enters into the results of Christ's sanctification in each of the successive generations. It was given to the Apostles and the early Church in a peculiar sense, and so down through the ages, each age has come into the fellowship in the results of Christ's sanctification. In some ages this was deeper and more widespread than in others. If what is here said is true, then we who are permitted to live in this age have a participation in the results of Christ's death and resurrection as never enjoyed by the Church in any of the preceding ages. Think of the common blessings of our everyday life, made possible through the suffering and death of Christ and now the King's gifts to His people. More especially do I call your attention to the great spiritual blessings, so free and so full, and then we can have some idea of our participation in the blessings of His Kingdom. He wants us to feel that this is God's world, and that He hath redeemed it unto Himself. Think of the world to-day in the enjoyment of the results of Christ's death and resurrection as into every clime these blessings, spiritual

and temporal, are carried. We have in this a prophecy of the time which eventually must come when everything will be redeemed and all for His people. Let us then rejoice in this blessed participation, as we have not only the promise but the present realization of the results of Christ's sanctification. Already we enjoy our reward.

Conclusion:

The sanctification of Christ was self-devotion to the truth. He suffered a martyr to the truth. He fell in fidelity to a cause. "To this end was I born, and for this cause came I into the world, to bear witness to the truth." In our study of the sanctification of Jesus Christ, we have been tracing the steps in that sanctification. All these steps also were to be ours as we come into fellowship with Jesus in His sanctification. These disciples were to be sanctified to the truth, and all who come to be the disciples of Jesus must also have as their object the advancement of the truth as it is in Jesus Christ. Jesus Christ is the truth and unto Him we are to make a personal, vital consecration. God has given, as we have seen, into the keeping of the Covenanter Church a full gospel message, a message for the individual, for the home, for society, for the Church and for the State, and her responsibility shall not have ceased until that truth is made the universal possession of all people. This great truth of the Saviour-King has long been neglected, and as a result the Church at large has made very little progress, relatively speaking. The question of the immediate future is the question of the place of authority in the gospel message. This truth must be proclaimed by faithful men and women of God, filled with the Spirit of Jesus unto complete sanctification. They must be

ready to suffer and die for the truth. There will be in the future, as in the past, vigorous attempts to bind the truth, even as in the old time they bound James and Paul and Peter and Huss, and Savonarola, and Wickliffe, and Knox, and Cameron, and Cargill. These were all unsuccessful attempts to bind the truth. There may come a day when God's people must again come into sore suffering for the truth, and yet the Word of God is not bound, never has been, and never shall be. We have already pointed out the present crisis. It calls for this great sanctification as very few ages have. Let us rejoice that He who first of all sealed His faith with His blood will see to it that the truth shall prevail. I quote here for our encouragement the oft-repeated lines of Lowell:

Careless seems the great Avenger; his-
tory's pages but record
One death grapple in the darkness 'twixt
old systems and the world;
Truth forever on the scaffold, Wrong for-
ever on the throne—
Yet that scaffold sways the future, and
behind the dim unknown
Standeth God within the shadow, keeping
watch above His own.

Jesus lived in this glorious thought of victory, and in His commission, which is world-wide, He says, "Go ye into all the world and preach the gospel unto every creature, and lo, I am with you always, even unto the end of the world." "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii, 10-11.

Recommend your friends to subscribe for OLIVE TREES. Only 50 cents a year.

NEWS OF THE CHURCHES.

ABROAD.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

The task of reviewing the carefully prepared report of the Board of Foreign Missions was one of exceeding pleasure and interest. The report covers the work done throughout the year, and shows that notwithstanding difficulties and discouragements there has been an encouraging degree of success. The fields are Syria, Asia Minor, Cyprus and China.

In Asia Minor we are encouraged by the prospect that some of the barriers to the work will be taken out of the way. May we not also hope that according to the desire, and as a result of the earnest efforts of the Board, the depleted ranks of the missionaries may be filled up to the full, yea and increased? By the return of Dr. Moore and family to the home land on a well-earned furlough, the missionary forces in Cyprus have been greatly weakened. But here, too, we are assured the work will soon be strengthened again, Rev. Walter McCarroll having already received appointment.

In China the outlook is exceedingly bright. The work there, though of a very few years' continuance, is already yielding precious and encouraging fruit. We are glad also to note the good degree of financial support given to the work throughout the year, and join with the Board in making special mention of Mrs. M. M. Gregg, of Allegheny, who generously proposes to supply the funds to build a hospital in China. Such an addition to the work there will undoubtedly be a great help and blessing, enabling the missionaries to "heal the sick and cleanse the lepers," as

well as preach the Kingdom of God. But the one encouraging thing above all others is this—souls are waiting to be saved. Through the medium of the Board's Report we have been enabled to cast our eyes abroad for a very brief moment over a part of the heathen world, and lo, we have seen "the field white to harvest."

We recommend:

1. That, as a Church, we recognize the good hand of God upon our Foreign Mission efforts during the year, and give Him all the praise.

2. That the excellent report of the Foreign Mission Board be carefully read by every member of our Church for the quickening and increasing of their love and zeal for the salvation of the heathen world.

3. That pastors seek to awaken and cultivate the missionary spirit in their congregations by frequently preaching on missionary subjects and by conducting classes for the reading and study of missionary literature.

4. That earnest and increasing prayer be made to God for the consecration of additional men and money that the harvest already ripe may be speedily gathered.

5. That R. M. Sommerville, Secretary of the Board, and Dr. Moore, of Cyprus, be heard in connection with this report.

R. C. MONTGOMERY,

F. M. WILSON,

LOUIS MEYER,

S. GALBRAITH,

WM. BROWNE,

Committee.

REPORT OF FOREIGN MISSION BOARD.

There is an alternation of light and

shade in every enterprise. This finds vivid illustration in the missionary operations of the Church. Often when everything indicates success there is seeming failure, only to be followed by unexpected results that encourage the heart and stimulate to renewed activity, as not unfrequently when a fine sunset gives promise of pleasant weather the next day, the morning dawns dark and lowering, but the clouds not having sufficient density to hold them together, after floating about for a while, disappear, and the day, contrary to all expectations, is bright and beautiful, quickening the pulse and inspiring with new energy.

Ever since this Church entered upon missionary work in Turkey, about forty-five years ago, the policy of the Ottoman Government has been obstructive and threatening. Obstacles have been placed in the way of the missionaries in the face of treaty rights, and the converts from the pagan Nusairia have been subjected to various forms of persecution. Now and then, at the request of the American Minister, favor has been shown to the work in certain localities, but, depending on the whim of the Sultan, it has been only as the flash of a meteor. More recently physicians from this country, always more favored than other laborers because of their medical skill, have had great difficulty in securing legal permission to practice their profession in the Empire. The examinations are at present conducted in French and Turkish, making it necessary for applicants to understand one or other of these languages. And under no circumstances can a woman now obtain a diploma.

There is, however, prospect of brighter days. In November, 1901, the French Embassy at Constantinople obtained a settlement, in which the Sublime Porte agrees, among other things, to "recognize

the legal status of their existing schools and of their present charitable and religious establishments;" "grants them exemption from the Land Tax, and the Customs immunities stipulated in the Treaties and Conventions in force;" and "undertakes to regard as fully and legally authorized the foundations, enlargements, constructions, and repairs they may desire in the future to effect, if, after being warned of their intention, the Imperial Government has not raised objections within the delay of six months." Since that time similar settlements have been granted to Russia, Germany and Italy for similar institutions belonging to their subjects. In view of these facts, the American Missions began to ask why the same privileges were not conceded to citizens of the United States. Accordingly Dr. Post and Rev. William Eddy, of Beirut, and Mr. W. W. Peet, of the American Bible House at Constantinople, came to this country last winter, and after consulting with representatives of the Churches and other organizations that have important interests in Turkey, a permanent committee was formed of influential men, including the Chairman and Treasurer of our Board, to visit Washington, D. C., that the whole matter might be laid before the Department of State for careful consideration and diplomatic action. The committee was received by President Roosevelt with great courtesy and cordiality and was assured that there should be no delay in communicating with Minister Leishman and instructing him to claim for the United States the same privileges that are accorded to the other nations. All that this committee asks our Government to do is to secure for American Missions in Turkey "the prompt and full confirmation" of their rights under the Treaties of 1830 and 1862.

The outlook is promising. Official recognition has been already granted to the examinations at the Medical School in Beirut. And an agreement of the Council of Ministers at Constantinople to place American educational, charitable and religious institutions on the same footing as those of other nations, awaits the imperial approval. Such a change of attitude on the part of the Sultan toward the work of foreigners will remove to some extent the difficulties with which the brethren in Syria and Asia Minor have had to contend. There will be more liberty, and, if the missionaries are tactful in the use of that liberty, more extensive and effective evangelism.

The work in SYRIA has been conducted with less friction with the local authorities than formerly. There are now in Latakia, with its four outstations where the gospel is preached with more or less regularity, two hundred and eleven communicants, eighteen of them having been added during the year. The transfer of Rev. C. A. Dodds to Suadia to supply temporarily the vacancy created by the resignation of Rev. J. Boggs Dodds, who had rendered such excellent service in that field, will add to the burden of Mr. Stewart's labors, especially as he is not able to secure the services of reliable native evangelists. The interests of the Mission demand, not open doors, for there are many, but earnest and devoted men to carry the message of eternal life to those who are ready to hear and believe.

The difficulty of obtaining well qualified teachers has confined the school work to Latakia and Tartos in the southern part of the field, where licentiate Juraidiny, a good man and of large Christian experience, has had charge for some years, teaching and preaching to large audiences both on the Sabbath and during the week. The schools in Latakia—the boys'

with forty-two boarders and thirty-seven day pupils under the supervision of Miss Edgar, and the girls' with sixty-one boarders and forty day pupils under the supervision of Miss Wylie—are Christian institutions where Greeks, Armenians, and Nusairia are under careful religious training. Some of them profess to accept Christ and are taken into the fellowship of the Church on confession of faith, while others who do not take that step carry with them on returning to their mountain homes the seed of divine truth, which, there is good reason to believe, will, through the quickening influences of the Spirit, sooner or later change their hearts and transform their lives.

Equally valuable as an evangelistic agency is the medical department. No one will be able to read the statement of Dr. Balph, which will be printed with this Report, without thanking God for the far-reaching influence of his work. Eighteen hundred visits to patients in the town, tri-weekly clinics with an average of forty-five persons, and daily attendance at the hospital with its one hundred and fourteen patients during the year, many of them from places where the gospel is not heard, have afforded him splendid opportunities, which he has not been slow to improve, of presenting the Saviour to perishing men. There is worship twice every day and a special religious service conducted every Sabbath evening, while Miss Dodds, the matron, devotes at least half of her time to distinctively spiritual work. The hearts of these laborers have been made glad by the visible fruit of an open confession of Christ. The full results only the revealing day will declare.

No official report nor statistical table has been received from Suadia, and consequently we cannot give the exact native membership. The number returned last year was twenty-three, and probably the

accessions were not large enough to balance the removals to other localities. As letters from Miss Cunningham show, however, there is a growing desire at this station to hear the gospel. The room is too small to accommodate the audience on Sabbath or at the midweek prayer meetings. Perhaps nothing made it so trying for Mr. Dodds to retire from this field as the fact that he was beginning to see results, and the resignation of a man so devoted and efficient is, viewed from the human standpoint, a serious loss to the Mission. We do not presume to interpret the providence of the Mediator in this matter, when so large a segment of the wheel is out of sight. But we know that He has some wise object in view, and we gladly bow to His will, waiting the issue.

There were thirty-eight girls and seventy boys in the two schools during the year. Besides taking charge of the girls' school, Miss Cunningham is in reality doing the work of a medical missionary, and has also under regular instruction a large class of mothers. Unresting in her labors and heroic in her reliance upon God, she refuses to be cast down by the most discouraging circumstances.

The conditions of the work in ASIA MINOR, according to the official report of Tarsus Mission, has many encouraging features. There were only two added to the fellowship of the Church, the present native membership being seventy-eight. But there is in all parts of the field a readiness to hear the gospel. The licentiate labors with exemplary diligence in Tarsus. When the members were detained from Bible readings and prayer meetings during the week by night work in the cotton thread factory, he visited them at their homes and gave them instruction there. Though opposed, because of his Nusairia origin, the manifest purity

and uprightness of his conduct arrest the attention of even his enemies. The other three evangelists have easy access to the people.

Mr. Dodds relates some very interesting incidents which cannot be transferred to the Report of the Board, but they will appear in his statement when published. One is an amusing story which clearly shows that in the foreign field, as in the home land, there are men who have an idea that, if they were employed as evangelists and well paid for their services, instead of those already engaged in the work, there would be more immediate and satisfactory results. The others illustrate the hold the gospel takes on the minds and hearts of those who hear it for the first time. A little Nusairia girl had to be removed from school to "her comfortless home on account of a serious and incurable disease." Before leaving, however, "she had learned enough to know and love Jesus." An Adana convert, about twenty-five years of age, was, at his urgent request, received last September into the Mission school, where his diligence and exemplary conduct won golden opinions. "His great grief now is," writes Mr. Dodds, "that his parents and kindred are not Christians. He is praying very earnestly for their conversion, and, not satisfied with writing, he purposes, if possible, to make the journey to their village near Mardin and speak to them face to face on the subject that lies upon his heart and absorbs his thoughts."

The labors of Mr. Dodds have been very abundant. When at home in Mersina he preached almost every Sabbath both in English and Arabic. He reports having had many opportunities of proclaiming the gospel to the Nusairia in their own villages, and having had to decline many pressing invitations to visit other places. It is matter of regret that

we have been unable to send him an associate. He makes no complaints, but the want of help is causing him to overtax his energies and thus imperils the stability of the Mission.

There has been no change in the management of the schools at Mersina. Miss Sterrett is at the head of the girls' school, whose total enrollment was fifty-one boarders and seventy-eight day pupils, while Miss McNaughton had responsible charge of the boys' school, with a total enrollment of forty-five boarders and one hundred and thirty-five day pupils. The attendance at both the day schools was fluctuating, and the average low owing in some measure to sickness, but especially to the many feasts that adherents of the Greek Church are required to observe. The average attendance at the boarding schools was reduced by sickness. Besides five Nusairia girls were "removed by their friends through the influence of fear," and twelve Nusairia boys "by command of the Government." The number of children in Tarsus and Adana under religious instruction was twenty-five and twelve respectively. In reference to the latter, Mr. Dodds says: "It seems small, but it may be of incalculable advantage not to seem to allow our right to a school to lapse." What arrangements will be made for conducting the boys' school during the furlough of Miss McNaughton, who is to spend a year in America, we cannot tell. We have not been able to secure anyone to take her place.

No formal report has come to us from CYPRUS. Probably owing to the hurry of preparation for his departure, Dr. Moore, who has had the exclusive oversight of the work since the retirement of Rev. Henry Easson, overlooked the matter. But happily we have learned through a letter from Rev. C. A. Dodds, who was

appointed to administer the Lord's Supper there, that there was an accession of two in Larnaca, increasing the roll of communicants to nineteen. There were others at Famagusta who had applied for membership and were to have been received the next week. But owing to some change or irregularity in the sailing of the Mediterranean steamers, Mr. Dodds was unable to remain another Sabbath.

Dr. Moore left Cyprus April 13th, 1903, after nearly ten years of loyal missionary service, and he hopes to be on furlough among his friends in the United States till the autumn of 1904. Before leaving the island he deposited all papers of importance with the Imperial Ottoman Bank, and money, payable after the twenty-fifth of each month, to meet the salaries of the Greek evangelists who will remain at work during the summer. In October it is expected that Rev. Walter McCarroll, of Geelong, Australia, will assume charge. We thank God and take courage. We had waited long for volunteers. We had corresponded to no purpose with ten or more of the licentiates and pastors of the Church. Then, quite unexpectedly, a letter came from Mr. McCarroll, saying that his family physician had decided that he was strong enough to serve as a foreign missionary, and offering his services to the Church. At a special meeting of the Board he was appointed on the usual conditions.

In what is called the Syrian Mission two ministers are needed at once—one to be associated with Rev. R. J. Dodds in Asia Minor, and one to be the successor of Rev. J. Boggs Dodds in Syria. A woman is also called for to take charge of the boys' school during the absence of Miss McNaughton, and on her return to be stationed at Latakia. Surely the young ministers and young women of the Reformed Presbyterian Church will not

make it necessary to abandon any of these fields, where so much money has been expended, so many souls saved, and so many lives laid down for the Christ, even Jesus our Lord. Loyalty to His crown will constrain them to consecrate their talents and energies to His service.

Good news reaches us every month from the Mission in CHINA, whose present efficiency is largely due to the executive ability and attractive personality of our pioneer missionary, Rev. A. I. Robb. His brother, Rev. J. K. Robb, and J. M. Wright, M.D., whose appointments were gazetted a year ago, arrived at Tak Hing Chau, with their families, the last week of October, 1902, and received a hearty welcome. Dr. Maude George, whose recognized skill as a physician promises to be an influential factor in the work, and Miss Jennie B. Torrence, who went out so highly commended as a teacher, have already sufficient command of the language to conduct classes in Chinese. There are now four native communicants and others desiring to be taken into the fellowship of the Church. Everywhere the Chinese are friendly, and the chief difficulty with which the missionaries have to contend is the want of properly qualified native workers.

Arrangements are in progress for the erection of additional buildings, for which \$5,316 have been received from the Church, including \$4,250 from proceeds of sale of the farm in Illinois, given by Mr. Henry Martin to Synod as a memorial of the late Mrs. Isabella Martin. In this connection we gratefully record the generous offer of Mrs. M. M. Gregg, of Allegheny, Pa., to supply the funds necessary to provide a suitable building for a hospital, as "a memorial of her interest in the Mission, and likewise a testimony of her personal regard for Dr. Maude George of that Mission." One

thousand dollars for that purpose, with accrued interest of seven dollars, have been remitted to the field.

Attention is called to the financial condition of the Missions. The receipts for the work in China amounted to \$4,200, nearly \$2,000 less than were needed to meet the disbursements. The credit balance at the close of the fiscal year was \$2,030, only \$16 more than half the balance reported to last Synod.

The total receipts from all sources for the Syrian Mission were \$25,355, or \$5,220 over those of last year. This large income has enabled the Treasurer to meet an exceptional expenditure of \$22,719, or \$2,751 more than the expenses of last year, and pay \$2,636 on the debt. This statement sounds well and seems to indicate growing liberality, but it will not bear investigation. There was a falling off of \$757 in the receipts from Sabbath Schools and Missionary Societies, \$2,884 of the increase were special bequests, and nearly one-half, or \$5,674, of the plate collections came from one congregation. Only for this large offering the congregational contributions for 1903 would have fallen far below the average amount.

The churches are urged to study these facts and to remember the inseparable connection that has been established between the spiritual life and giving for the salvation of the world.

Respectfully submitted

In the name of the Board,

R. M. SOMMERVILLE, Cor. Sec.

Below are given the annual statements of the Missions in Syria and Asia Minor, in which the churches will find facts and incidents not recorded in the Report of the Board:

REPORT OF THE LATAKIA MISSION.

The past year has been unmarked by

any features of special interest. In fact, we might refer to it as having been more than usually devoid of such features. Outward conditions may be described as peace in our borders. We have been free from Government molestations and from internal dissensions. May the time be hastened when Syria shall experience the peace which is the work of righteousness, and the quietness and assurance which are its effects! The divisions made use of in what follows do not pretend to mark hard and fast lines of cleavage, but are simply intended to be generally indicative of different lines of effort put forth.

Pastoral and Evangelistic Work.—Latakia being the headquarters of the Mission enjoys more regular ministration of the Word than any of the outstations, excepting Tartous. The preaching is done in Latakia by Mr. Stewart when present. Mr. Dodds, as heretofore, has given his attention principally to the study of Arabia, but has preached several times at Latakia, in the absence of Mr. Stewart, and a few times at outside points. Our Bible reader and local evangelist, Ishak Shemmaa, although in feeble health a large part of the year, has been faithful to reprove, rebuke, and exhort in his house-to-house visitation, and has also filled the place of a preacher at the Sabbath morning services in the absence of both Mr. Stewart and Mr. Dodds. Two public services are held each Sabbath, besides the Sabbath school. The afternoon meeting is sometimes a preaching service and sometimes a prayer meeting. The sum total of the church collections is 2,100 piasters, or about \$75.00, and of the Sabbath school \$21.00. The Sabbath school continues as in former years. There are eleven classes, and an average attendance of about 180 during the school year. During the summer vacation the classes are fewer and the attendance is about

seventy. Mr. Stewart conducts a teachers' class on Wednesday evenings, to which all who wish to come are welcomed. A few young men from the Greeks attend this class, encouraged, perhaps, by the fact that a certain amount of liberty is allowed to ask questions and express opinions.

The Thursday evening prayer meetings are, as a rule, well attended. Quite a good many young men and boys of the Greek sect attend more or less regularly. There are some who approve the things that are more excellent and would like to unite with us, but are not ready to take up the cross. The missionaries' English prayer meeting is held on Friday evenings. Our itinerating evangelist, Licentiate Salim Saleh, preaches the greater part of the time at Jendairia, but has also visited Gunaimia, Bahamra, and Tartous. On his last trip to Gunaimia he was held up and robbed by highwaymen and relieved of his extra clothing, but sustained no serious bodily injury. We feel that one of our great needs is a corps of efficient native evangelists who are able and willing to work in the outstations. Gunaimia, Inkzik, and Melkah were supplied during the short summer vacation with teachers from the Latakia boys' school, but the first and last of these places ought to have permanent resident teachers. This will be the more necessary now that Mr. Stewart is to be left without a ministerial associate. In the Armenian village of Gunaimia there is a membership roll of over 60, but grievous Antinomian wolves have entered in among them, not sparing the flock; also of their own selves have men arisen speaking perverse things; and so great has been the havoc wrought by these agencies that there seems grave reason, to fear that the flock there may degenerate into a last state worse than the first. We record with thankfulness, however, that the chief disturber of Gunai-

nia's peace has removed to Egypt, and while we sympathize with Egypt in its undesirable gain, we can not but rejoice in our own loss. If we had only an efficient reliable evangelist there the harm that has been done might yet in great measure be counteracted, but hitherto all efforts to secure such have failed. In Melkah, which is a Greek village, we have no members except one boy, who is yet in the boarding school at Latakia, but the people, to some extent, at least, are turning away from the vain traditions of their fathers, and are manifesting a spirit of inquiry, and are friendly to the Mission. It seems as difficult for us to secure needed teachers as for the Board to secure needed missionaries. An evangelist is still employed at the Ansairia village of Bahamra. He visits the surrounding villages during the week and holds services each Sabbath at Bahamra. The work among the Ansairia presents nothing of new interest. At Tartous Licentiate Yakob Juraidiny preaches twice each Sabbath, conducts Thursday evening prayer meeting and the Sabbath school, which has an average attendance of about 86.

Three communions have been held during the year, viz., at Latakia, May 25, 1902, and January 11, 1903, at which there was an accession of seven and twelve respectively; and at Tartous, February 8, 1903. The year has recorded no baptisms and no deaths. There have been four marriages, all of the contracting parties being Protestants, excepting the bride in one instance.

Schools.—The boys' school at Latakia has had forty-two boarders (as many as there is sleeping room for) and thirty-seven day scholars. The latter are all in the primary grades, as there have been no advanced day scholars since the establishment of the Russian school. Of the boarders, seven are from Latakia, and the rest from

thirteen villages scattered all through the field from Tartous to Suadia; twelve are Ansairia, thirteen Armenians, and seventeen Greek Orthodox. From this it will be seen that the influence of the school is not confined to Latakia. Four teachers are employed, one of whom boards in the school and assists in the care of the boys outside of school hours. Four pupils graduated at the close of the school year, and were given certificates, and four united with the Church. For several years the boys have held a half-hour prayer meeting on Sabbath morning. About the first of January, 1903, they began, of their own accord, to take a collection at this meeting, the proceeds of which are to be given to the Mission to be used as thought best. A testimony class is held each Sabbath evening, and the time is spent in reciting Psalms and catechisms, review of sermons of the day, and study of the lesson for the following Sabbath. The boys have in general been diligent in their studies, and some have been thoughtful and attentive in regard to spiritual things. The school has been blessed with freedom from sickness. The girls' school has had sixty-one boarders, and more than that number have been enrolled in the day school, although the average has been about forty. Three teachers have been employed, one man and two young women. The same course of study has been used as in former years, and the religious training has been the same. The girls' C. E. prayer meeting is held after the Sabbath evening exercises, and has been very interesting. When the mothers come to see their girls on Thursday afternoons they receive a Bible lesson as heretofore.

The Tartous school has, besides Mr. Yakob Juraidiny, who is the principal, and his wife, who teaches half time, two teachers, one male and one female. The

average attendance has been about ninety-four, this number being pretty nearly equally divided between boys and girls.

Melkah has had no school excepting a little while during the summer. The Soda teacher resigned his position about the New Year. From the above summary it will be seen that at present we have no schools outside of Latakia and Tartous.

Women's Work.—The women of the Latakia congregation have formed an association under the direction of Mrs. Balph. They meet in the church each Tuesday evening for prayer meeting, Bible study and conference. The average attendance is about ten. Sitt Maryam Haddad is president and Sitt Zoya Asad secretary of the society. Recently some of the women have held prayer meetings on invitation at the houses of Greek women. It is hoped that these meetings may result in Christ being preached more widely, whatever may be the actuating motive of those who have asked for them.

Medical Work.—We can only say in regard to the medical work of the past year that it has been conducted with the same aim in view, and practically along the same lines as in former years. If we take the amount of work done as our measure of success, we might say that it has been unparalleled, for a greater amount of work has been done than in any preceding year; yet we know that lasting results are not always in proportion to the magnitude of the work accomplished. About one month of the year was spent in visiting other parts of the field. During the remainder of the time tri-weekly clinics were held, with an average attendance of about forty-five persons. Eighteen hundred visits have been made to patients in the town, besides the attendance given missionaries' families and the children of the boarding schools. Over 8,000 prescriptions have been filled. We have received

for medical visits 7,769 piasters, and for medicines 8,243 piasters, making a total of 16,012 piasters, or about \$572.00. We have attempted to use, as best we could, the opportunities which the work afforded us of presenting the truth to men; in which, especially at the clinics, we have been greatly assisted by our native helpers.

“The work of the hospital has been somewhat larger than that of any preceding year. Among our patients have been representatives of all the various sects, many of whom have come from places where they have never had an opportunity to hear the gospel. The same help has been employed as before, except that during the first six weeks one of our nurses was absent. We have been encouraged this year by our second nurse coming out and uniting with the Church at the last communion. The work has been conducted as in previous years. Miss Dodds has taken personal oversight of all, directing and assisting in the carrying out of all details of the various parts of the work. One of the native nurses has, as heretofore, given about one half of her time to religious instruction. Worship is conducted morning and evening, and a special service is held every Sabbath evening. The number of cases treated during the year has been 114, with two deaths. The majority of the patients have been treated free. The amount received from patients for board during the year is 2,994 piasters, or about \$106.00.

“J. M. BALPH.”

We acknowledge gratefully help received as follows: From the Bible Lands Missions' Aid Society, £15 sterling, and from the Religions Tract Society, for books, £3, and from Spring Garden Mission, of Central Allegheny Congregation, \$10.00 for a girl in Latakia school.

There remaineth yet much land to be possessed, for the hearts of the people have

not been opened to receive the gospel; also we record with sorrow that the spiritual life of our converts is far from what we would wish it to be. Perhaps the most important work done has been the implanting of the quietly-working leaven of education in Christian doctrines and ideals, which we believe will yet bear fruit in Syria's regeneration. Meanwhile we record that our sure and all-sufficient help is in Jehovah's name. He hath made with us an everlasting covenant, ordered in all things and sure; for this is all our salvation and all our desire, although He make it not to grow. We ask that unceasing prayer be made of the Church for us that our hands may be strengthened and that our faith may not fail.

C. A. DODDS, Com.

The above report and inclosed estimate were adopted by the Mission March 31, 1903.

JAMES S. STEWART, Chairman.

MAGGIE B. EDGAR, Secretary.

REPORT OF TARSUS MISSION.

Much to our regret we will not be able to give so cheerful an account of the Mission work as we would desire. The usual lines of work have been pursued—day schools, boarding schools, Sabbath school, prayer meetings, evangelistic services in the towns and villages. As usual there has been the preaching of the Word at stated times and in stated places, and the regular administration of the sacraments.

In Adana and Tarsus the schools were closed for an indefinite vacation, as previously reported, to avoid friction with the Government. These schools were during the year opened up in a quiet way. Scholars were enrolled who either had no time or ambition to learn to read, but who were interested in receiving religious instruction, which certainly has just as legitimate a place in a Mission school. As

the poor people of these cities have nothing to occupy their time during the winter except picking cotton, at which even a clever person can only make from four to five cents a day, to find a class of persons with leisure for a Bible school is not very difficult; but alas! of those who have the leisure by far the greater part prefer to waste their time in sinful pleasures. In Adana the actual number of children learning to read is twelve. It seems small, but it may be of incalculable advantage not to seem to allow our right to a school to lapse. We might have many more, but did not wish at the present time to run the risk of complications which might destroy our hopes. In Tarsus the number of children pursuing regular studies is twenty-five. In addition to learning to read, they are studying Brown's and the Shorter Catechism, and memorizing Psalms. The teacher is a former pupil of Miss Wylie's.

The enrollment of girls in the Mersina day school was seventy-eight. The average attendance is thirty-five. The small average is partly due to sickness, but much more to the numerous feasts which they are religiously required to observe. One day fifty or sixty are present, another day only the children of Protestant parents. Notwithstanding the feast days many have learned to read, have memorized Psalms and Bible stories, verses and catechisms. The enrollment of boys in the Mersina day school was 135. The average daily attendance (feast days not included), was one hundred and twenty; during the feasts, sixty. The Roman Catholics, as usual, made every effort to draw away children from our schools. The usual course of studies was followed, and the pupils, Miss McNaughton states, showed even more than their usual interest. The number of day pupils increases from year to year.

The girls' boarding school opened with fifty-one, but has been reduced to thirty-nine. One cause of the reduction was sickness. One little Fellah girl had to be sent to her comfortless home on account of a serious and incurable disease. In addition to her other afflictions, while in the school, she lost an eye from the measles. She had learned enough to know, and to declare her love for, Jesus. Five Fellah girls were removed from the school by their friends through the influence of fear. Girls who do not know how to read are no longer received into the boarding school if their homes are in Mersina where they have the privilege of the day school. Five of the boarding girls have completed the Shorter Catechism with proofs, and two more, it is hoped, will have completed it before the close of the school. Of fourteen studying it, nine have reached the ninetieth question. When a girl memorizes it all she receives a Bible as a prize. It is a task which takes from two to four years, consequently not all who begin continue in school long enough to finish it. Miss Sterrett says there has been more sickness in the school this year than any other in her experience. She speaks of her satisfaction in the presence of so capable a physician as Dr. Badeer. Miss McNaughton makes rather facetious reference to the prevalence of sickness in the boys' school, also. "Pneumonia, measles, whooping-cough and mumps entered our midst and relieved the monotony of the usual routine work." The school had forty-five boys, of whom only four were resident in Mersina. The remainder were from Adana, Tarsus, and the villages. Ten sects were represented. Of nineteen Fellah boys, but seven were allowed to continue. Twelve were removed by command of the Government. Three teachers were employed full time for four months. Three months, two full and one part time.

The Mersina Sabbath school was conducted just as an American school. The international lessons were followed. The average attendance for the year was sixty. But this includes the summer months, when there was no boarding or day school in session, when the average attendance was only forty-eight.

Prayer meetings were held regularly Sabbath afternoons and Wednesday nights in Mersina; also the week of prayer was observed as in the churches at home. In Adana week night meetings for prayer were observed; in Tarsus they were discontinued on account of the inability of a number of the members to attend by reason of night work in the cotton thread factory. The licentiate, to compensate, visited the brethren three nights every week, worshipping with them and instructing them in their homes.

In Adana two evangelistic services were regularly conducted twice on Sabbath, and besides many special services on the Sabbath and week days. In Auba we had opportunities of preaching to a good many people, sometimes to companies of fifteen and twenty. To many in the Auba the gospel message appears very agreeable. Suleyman has prayers regularly in his house, attended by his relations, when they are in the village, and by a few neighbors. He is often sent for by groups of men to read to them; the number of those present at a reading varies from five or six to twenty or thirty. Sometimes he has opportunities of reading to several such groups in a day. He rarely misses more than three or four days in a month in which he does not find such employment, and people desiring to hear him. One young man who about a year ago had, through fear of the Government, spoken bitterly against him and the Christian religion, and angrily returned Testament and Psalm book which had been given to

him, has become very friendly again. He says that to all his abuse he never received any answer but kind words, and he could not hold out against them.

We had many opportunities of proclaiming the gospel to the Fellahin in the villages, and were generally very kindly received by them, and in some instances unusual interest manifested in what we had to say. In two villages only were we ever repulsed, and that through the accident, in each case, of the presence of one hostile person, and not through the hostility of the villages. I have many pressing invitations to visit the Fellahin in many villages, and am only prevented by want of time.

In Mersina we followed our usual policy of holding many evangelistic services, the attendance at such was from twenty to forty or forty-five, smaller than in other years.

I should have mentioned, in speaking of the villages, the presence of a native teacher in one, supposed to be a Moslem, and to be teaching a Moslem school, who is better acquainted with the New Testament than with the Koran. He was a pupil at one time in our Suadia school. He visits us occasionally in Mersina, and appears rather inclined toward Christianity.

A young man of about twenty-five, who was converted a year or two ago in connection with our evangelistic work in Adana, and learned from our evangelist there to read a little in the Bible, made a very importunate appeal to be received into the Mersina school when it opened the first of September. Miss McNaughton very kindly gave him a trial. He made such progress in his studies, and was so exemplary in every way, as to win the commendation of all. His great grief now is that his parents and kindred are not Christians. He is praying very earnestly

for their conversion, and, not satisfied with writing, he purposes, if possible, to make the journey to their village near Mardin and speak to them face to face on the subject that lies upon his heart and absorbs his thoughts.

In Tarsus the licentiate has shown himself an able preacher of the Word. And his life, with the exception of smoking tobacco, appears above reproach. Many, while admitting that they see no fault in his life, complain against his being employed in Christian work on the ground of his Fellah origin. One of the cardinal doctrines of the Christians of this country is that neither a Fellah nor a Jew can ever be truly converted. The strange thing is that those who hold and teach it never realize that they themselves are in an unconverted state, and living without God in the world. The attendance on the preaching in Tarsus has been small, from twelve to twenty. I am not able to give the average. Recently, however, it has been much more encouraging; as a rule, from thirty to forty being present. A young man from Antioch, a Greek Orthodox Christian, who had once heard Dr. Martin preach a few times, came to me confidentially on one occasion to tell me that the cause of the few conversions in Tarsus was our employing as a preacher a man who had been a Fellah. He told me that he himself was at heart a Protestant, though he had not yet professed himself one. He said he would take up the work instead of Yusuf if the Mission desired it, and that he was certain if we employed him we would very soon see all Tarsus converted to Protestantism. I told him the Mission had employed men who were recognized Arabic scholars, and not of Fellah origin, and though every one praised their ability, the results had been even more disheartening than in the case of our present licentiate. I also told him that we would re-

quire to know something of his gifts, and have evidence of the uprightness of his life, before employing him as an evangelist. I pointed out to him that his absenting himself from religious services did not recommend him as an evangelist. He said he was going to turn over a new leaf, promised he would be present that night at a meeting we were to have in a Fellah hut, and when he came, in order to see what he could do, I asked him if he would kindly read us a portion of Scripture. He said he would with all his heart. Where should he read? I asked him to make his own selection. His hap was to light on Acts, fourteenth chapter, which he stumbled through. Not satisfied with simply reading he attempted a few comments, the better to convince me of his thorough Protestantism. His main comment was on the word *Iconium*, in Arabic *Iconiat*, which he did not recognize as a geographical term, but confounded it with the word *icon*, an image, saying it had no reference here, as many supposed, to such pictures and images as we see worshipped in the churches to-day, but to the living and true God, Whom alone men ought to worship, and Whom alone such men as Paul and Barnabas would worship!

In Mersina I preached regularly when present, except when physically incapable. When I was absent, preaching elsewhere, Machail Luttoof conducted the services in Mersina. Almost every Sabbath I preached once in English as well as in Arabic. The number of English hearers was not great, but a number of them could understand no Arabic. The Lord's Supper was administered once in each of the three cities. Though as a rule the attendance on the regular preaching of the Word was considerably less than other years, yet at the time of the communion the chapel was crowded. It is always so.

During the year Dr. Martin, of Antioch,

visited us and preached a number of times with great power and acceptance, having effective command of the Arabic, as well as a thorough knowledge of the Scriptures.

At the meeting of Commission we were greatly refreshed by the brethren who were present for it. Their sympathy and general affability, and, above all, their manifest spirituality, made their visit, though brief, vastly helpful and cheering, and showed them to be real missionaries and men of God. We were sorry that they were not accompanied by their wives and children, aye, and by the unmarried ladies, also, who labor with them in the Lord. Rev. J. S. Stewart, who had been appointed to preach before the Commission, did so in Arabic, greatly to the satisfaction of the native brethren here. His sermon was a finished discourse, showing a discriminating knowledge of Arabic and of the Word of God.

As to native brethren—helpers in various capacities—they deserve our praise on the whole for diligence and faithfulness. The presence of Dr. S. Badeer here throughout the year has meant much, not only to the Mission, but to the cause of Christ. He is a capable physician and an earnest Christian. The sense of his worth grows upon us. If he leave Mersina, as there is imminent fear of his doing soon, we will miss him, and if there be not a physician in connection with the Mission before he goes, his departure will be a greater loss to us than we are pleased to contemplate. We heartily thank the Board for its kind efforts to secure a physician for the Tarsus field.

R. J. DODDS.

REPORT OF CHINESE MISSION.

Two events are specially worthy of mention in the history of this Mission for the past year. The first is the addition to our

foree of four new missionaries. Rev. J. K. Robb and wife and Dr. J. M. Wright and wife arrived in Tak Hing Chau October 30, 1902, and have since been engaged in the study of the language in preparation for work. The second is the reception into the fellowship of the Church of three new members on the first Sabbath of the year. Two of these are heads of families; the other, an old woman over seventy, mother of one of the men received. The situation during the year has been most favorable for the presentation of the gospel to the people. Indeed, our opportunities are far beyond our ability to meet them. The demands for medical service have been so persistent and numerous that it has been almost impossible to keep it from seriously interfering with the studies of the physieians. Dr. George and Miss Torrence, who came out in 1901, are able to take some of the work now and are doing it effectively and with zest. What medical work is done brings most favorable opportunities for presenting gospel truth, and these learners receive the added argument of physical healing. We still are laboring without native help, having been as yet unable to secure help that would be of value. We had a bookseller employed for one month during the year, but he proved to be too young and inexperienced for the work. At the present time two of the teachers employed for the missionaries are Christians, one of them belonging to our own Church, and one of these has preached several times.

The superintendence of building operations makes it exceeding difficult to give proper attention to the evangelistic work. However, it is a thing that must be done, and as the funds seem to be provided, we hope to carry the building work to completion as fast as it can be done, which at best is slow enough.

We have held Sabbath services during the year, average attendance 20 +, and a mid-week meeting for the women. Since the beginning of this year we have organized a Sabbath school which is proving valuable. Mrs. Robb had charge of the women's meeting during last year, but this year Dr. George has taken it in hand, as well as a class for women in Sabbath school, while Miss Torrence teaches the children. It is with great satisfaction we see these two beginning effective work in teaching the gospel to the people, and much more, the evidence that God is blessing our work. Universal friendliness has been the attitude of the people, and disquieting rumors of trouble in this province and elsewhere have not even been heard by the people here. The health of the workers has been good, though we have not been without some serious illness among us. Skilled help was at hand and God has blessed us, even in affliction. We praise His name for what He hath wrought, and ask your prayers that He may send showers of blessing on the work.

A. I. ROBB,

President and Senior Member
of the Mission.

A man in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book he resolved to cast away his idols. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."—*Woman's Evangel.*

AT HOME.

REPORT OF COMMITTEE ON HOME MISSIONS.

The following papers have been referred to us:

1. The Report of the Central Board of Missions.
2. The Report of the Mission to the Jews.
3. A memorial from certain Chinese and others at Oakland, Cal., together with certain correspondence accompanying the same.
4. A memorial from the Iowa Presbytery relative to the Chinese Mission at Oakland, Cal.
5. A communication from W. M. Milroy in regard to the Chinese Mission at Oakland, Cal.

The report of the Central Board contains much that is encouraging. Marked progress has been made in the work which this Board superintends. In fourteen years from the time of its inception the Indian Mission had made such progress as to warrant the organization of a congregation having a membership of sixty-five, all the officers of which are Indians. The presence of a representative of this session, a full blood Comanche Indian, on the floor of Synod fills our hearts with gratitude to God. "The Lord hath done great things for us, whence joy to us is brought."

The adverse influences with which this Mission must contend have been increased by the opening of the Territory to settlement, but the importance of the Mission has been correspondingly increased by this, and a new value added to its work.

The effort to increase the efficiency of the Southern Mission by giving greater prominence to the industrial department, has been fully justified, and as the work

is still further enlarged and strengthened it will add still more to the value of this Mission. The Mission is yielding larger returns from tuition than ever before in its history. The educational and religious work is of a high order. The Board has carefully watched over the interests of both of these Missions.

The Board has continued to give its fostering care to a large number of congregations and Mission stations, and with good results. The work in Chicago is in an especially promising condition.

Especially gratifying is the financial condition of the work entrusted to this Board. One year ago the Board was compelled to report a deficit, now it is able to report a substantial surplus to the credit of each department of its work. The Church should be stimulated by what has been accomplished this year to greater zeal and liberality that the work may be still further enlarged.

The Jewish Mission, under the leadership of Moses Greenburg, has done efficient work during the year. The Church will rejoice at every evidence of the divine blessing on her work for these who are the children of God's ancient people.

Three of the Missions have felt the afflictive hand of God during the year. From the Southern Mission a devoted and faithful worker was called to a higher sphere of service. Early in the year the superintendent of the Indian Mission was laid aside by sickness, but prayer was made to God without ceasing by the Church on his behalf, and these prayers have been graciously answered by God in sparing his life, and so far recovering him that he has been enabled to attend this meeting of Synod and hopes soon to be able to resume his work in the Mission. The illness of Mrs. Greenburg, owing to over-work, has for a time deprived the Mission of a devoted, faithful and suc-

cessful worker, and has rendered imperative the necessity for another helper in that Mission. But these afflictions have manifestly brought blessings to the Missions of the Church. They have called out the sympathies and prayers of the Church, not only for those who have been afflicted, but for all the workers and their work. The success of the work, and the increased liberality of the Church, is doubtless in part the answer to these prayers.

We recommend:

1. That the Synod has heard with gratification the report of the work done in all her home Missions, and commends the fidelity of those who have had the oversight of this work, and the devotion of the workers who have so successfully prosecuted it.

2. That we heartily approve of the efforts to enlarge the industrial department of the Southern Mission, and commend this feature of the work to the liberality of all the friends of the colored race.

3. That the committee in charge of the Mission to the Jews be authorized to employ a suitable helper to aid in the work that has been so faithfully done by the wife of the missionary in charge, but which her health will no longer permit her to perform.

4. That the prayers of the Church be asked that those who have been for a time laid aside from active work be fully restored, and that the work committed to them may receive still larger blessings.

With regard to the Chinese Mission at Oakland, Cal., your committee, after carefully considering the memorials and other communications referred to us, together with such information as we have been able to gather in regard to the condition and prospects of the work, while fully appreciating the fidelity of those who

have been connected with the Mission, do not feel warranted in recommending the reopening of that Mission by the appointment of a superintendent. But inasmuch as a member of the Central Board is now on the Pacific Coast, and will thus have an opportunity to thoroughly investigate the condition and prospects of the work, we recommend: That the memorials and other communications relating to the matter be referred to the Central Board, with instructions to reopen the work by the appointment of an ordained minister as superintendent, if, in the judgment of the Board, the conditions and prospects of the work warrant this.

In closing our report, we recommend that the Central Board, the secretary of the committee in charge of the Jewish Mission, and the representatives of these various Missions who are on the floor of Synod, be heard in urging the claims of these various Missions.

Respectfully submitted,

J. S. THOMPSON,
W. C. ALLEN,
B. M. SHARP,
A. M. CANNON,
THOMAS BOGGS.

REPORT OF CENTRAL BOARD OF MISSIONS.

The work in the different departments under our care has been carried on without interruption and with encouraging success. Especially gratifying is our financial exhibit. All obligations have been met. There is a surplus in each of the funds. The deficit of \$304.74 reported last year in that of the Domestic Mission has been converted into a surplus of \$1,459.26.

Domestic Mission.—The directions of Synod with reference to the distribution of the amounts appropriated to the different Presbyteries have been complied with.

A blank form of application was prepared and forwarded to the clerks. It answers the purpose intended. The Board is enabled to decide and forward promptly the amounts earned.

A letter was forwarded last November to the Board from a member of the Church living at Meade, Spokane County, Washington, suggesting that as a good field for mission work. Rev. E. G. Elsey visited it by our appointment, remaining four Sabbaths. As the prospects were not sufficiently encouraging to justify our attempting to establish a Mission there, no further effort was made to cultivate the field.

Receipts.

Dividends	\$3,129.42
Other sources	6,898.22
Total	\$10,027.64

Expenditures.

Balance overdrawn	\$304.74
Disbursements	8,263.64
Total	\$8,568.38

Balance

We ask for \$6,000.

Southern Mission.—Several changes have been made in the Mission force. Miss Hobbie declined re-election. Miss Luella Blanche George, on account of failing health, was unable to take her place in the school. By her death, which occurred at Beaver Falls, Pa., on October 1, 1902, the Mission lost an earnest friend and worker. The force at present consists of Rev. J. G. Reed, principal; Miss Margaret McCartney, assistant principal; Miss Lizzie Brown, Miss Sophia Kingston, Miss Anabel Stewart, Miss May Beattie, Miss Hattie Kingston, Miss Mary Wilson, Mrs. G. M. Simms, Miss Mary Fowler, and Miss Etta Jamison, who is engaged in general missionary work. The boarding of

Miss Jamison, who gives her services gratuitously, is arranged for by the teachers. In addition, Mrs. Kingston gave assistance when needed. Mrs. Reed gave instruction in vocal and instrumental music, spending an hour with each grade once a week. The pupils were interested and most of them became ready note readers. The health of the teachers was good.

The school opened September 29, and closed May 20. There was a graduating class of five, two of whom are members of our own Church. The enrollment was four hundred; average attendance two hundred and sixty-five, a decrease of one hundred and forty-three from last year in the enrollment and eighty-eight in the average attendance. The decrease is accounted for by the increased cost of tuition. This, on the whole, worked well. A more desirable class of scholars came, while the amount realized was \$1,048.45, or \$386.55 more than in the last year. A change was made in the course of study, which is expected to be attended with good results. Provision was made for the religious instruction of the pupils. An hour was spent each day in the study of the Bible and catechisms. The total number of Scripture verses and questions committed was 113,443. The effort to have the scholars attend the Sabbath school was successful. The average attendance in the morning was ninety-eight; in the afternoon, one hundred and twelve, or a total of two hundred and ten, only fifty-five less than in the day school.

Miss Fowler has charge of the girls' department. A vacant room in the third floor of the school building was cleaned up and put in shape for the sewing class. Eleven tables were made by Mr. Reed, assisted by some of the scholars. Chairs were bought. The total cost was \$84.90. Of this, the department paid back \$9.85. The little store building on

the new property was moved over into the school lot, remodeled into a reasonably attractive and convenient kitchen, pantry and dining room, and used by the class in cooking. Plain cooking, sweeping, dusting, washing dishes, keeping dining room in order, serving meals, etc., were taught. This department was quite popular. The total cost was \$235.87, mostly for building and equipment. It brought a return of \$20.88.

With reference to the boys' department there is not much to report. No person to take charge has as yet been obtained. Prof. Calloway had the oversight for about two months. During that time a room was fitted up for a shop. The boys of each grade, for a period of from one to one and a half hours, two or three times a week, were under its instruction. They were given lessons in carpentry. The total cost was \$98.33.

The marriage of Miss Hattie Foster last summer made a vacancy in the school at Valley Camp which was filled by the appointment of Miss Kynett. The enrollment was thirty-five; average attendance, twenty-two; number of Scripture verses and questions committed, 4,092. Miss Kynett will continue the Sabbath school during the summer. Mr. Reed preached at the station the first Sabbath of each month to an audience of from twenty to forty.

Mr. Pickens is still in charge at Pleasant Grove. The school opened early in November and closed about the middle of April. The enrollment was fifty-seven; average attendance, seventeen; number of Scripture portions and questions committed, 10,455. Mr. Reed preached here to good-sized audiences the third Sabbath of each month. Four from this community united with the Church.

A liberal contribution of funds from a kind friend, increased by contributions

from other friends of the Mission, enabled the Board to purchase a lot, corner of Mabry and North Streets, and opposite the school lot, thus enabling us to make better provision for carrying on our work. The price paid was \$2,650. The superintendent has now a comfortable home for himself and family, while the needed repairs on the teachers' home have added much to the appearance of the building and to the comfort of the occupants. The artesian well is finished. A steady flow of excellent water has been secured, and connection made with the different buildings.

The income from the school this year has been larger than for some years past, if not ever before in the history of the Mission. The receipts from all sources have been \$1,257.32; expenditures, \$1,153.81; balance, \$103.51.

Two communions were held the past year. Seven persons united with the congregation. Some repairs have been put on the church building, for the payment of which the Women's Missionary Society raised \$50. A call was moderated in favor of Mr. Kingston, Feb. 11, 1903, and by him accepted. A Commission of Illinois Presbytery met in Selma May 13, 1903, and installed him as pastor. The Board supplemented his salary \$400. The deep interest the Illinois Presbytery manifests in the Mission and the care it is exercising over the congregation cannot fail to be productive of good. The Superintendent in his report refers to friends who have manifested a special interest in the work, mention being made of Mrs. H. H. George, Mr. James Scott, of Beaver Falls, and Mr. John E. Wilson, of Sparta. The thanks of the Church are due to the nameless friend whose liberality enabled the Board to enlarge the work.

Receipts.

Balance \$93.77

Dividends	\$752.60
From other sources	6,730.19
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Total	\$7,576.56
Expenditures	4,749.43
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Balance on hand	\$2,827.13
We ask for this Mission	\$5,000.

Indian Mission.—The Mission force at the present time consists of Rev. W. W. Carithers, superintendent; Licentiate H. B. McMillan, assistant superintendent; W. S. McAnlis and daughter, Miss Wilson, matron; Miss Anna Coleman, assistant matron; Miss Tilly McKnight and Miss Etta Thompson, teachers. Miss Coleman gives her services to the Mission gratuitously. Friends have arranged to provide for the traveling expenses and salary of Miss McKnight. Miss Iva McMillan, sister of the assistant superintendent, has recently joined her brother, and is giving needed help. The health of both teachers and workers during the year was unusually good. The only exception was Mr. Carithers, who was laid aside from active work at the beginning of the year, suffering from a severe attack of sciatica. We are glad to be able to state that he has much improved in health and expects to take his place in the Mission after the meeting of Synod.

The church and Sabbath school work has been maintained without interruption. The white people living near the Mission are either in active co-operation or very respectful to us. The work among these has been growing steadily. The attitude of the Indians is exceedingly friendly.

Kansas Presbytery met at the Mission Nov. 5, 1902, and organized its members into a congregation. Two elders and two deacons were ordained and installed. They are all Indians. This meeting of the Presbytery did good. During the year the Lord's Supper was dispensed twice.

The gains and losses are about equal. There are at the present time sixty-five members. The Lord's Supper will be dispensed on the second Sabbath of June, when Dr. McAllister will assist. The opening up of Oklahoma has brought with it the evils always attending such an influx of new settlers. The prevailing wickedness, especially drinking and gambling, has proven too strong a temptation for a few of our members. However, the great majority have remained steadfast. In the circumstances this is a noble testimony to their Christian integrity.

The hospital building which was under contract when we made our report a year ago, was finished last November, since which time it has been in use. It promises to be very helpful to our work. We have no physician at the Mission. Dr. Ida Scott, who is at the present time at Des Moines, Ia., will be able to report at any time her services may be needed. Her support the coming year is provided for by friends. Grateful acknowledgment is made by the Superintendent of the many and valuable packages of supplies that are continually arriving. Rev. T. M. Slater and wife made a helpful visit to the Mission in July, 1902.

Receipts.

Dividend	\$75.00
From all other sources	5,876.15

Expenditures.

Balance overdrawn	855.90
Disbursements	3,844.33

Total	\$4,700.23
Balance on hand	1,250.92
We ask for this Mission	\$5,000.

Chinese Home Mission.—In accordance with the action of last Synod, the Board discontinued this Mission. As there was still some money in the treasury unexpended and the scholars were unwilling to separate and unite with other Missions,

\$10 a month have been appropriated to defray expenses. Mr. Hammond, his daughter Maude, and Miss Sarah C. Borland continue to manifest a deep interest in the welfare of the scholars and in the work of the Mission.

Receipts.

Balance	\$503.96
Dividends	529.79
Other sources	59.32
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Total	\$1,093.07
Expenditures	215.90
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Balance on hand	\$877.17

Jewish Mission.—Monthly remittances have been forwarded to the treasurer in Philadelphia.

Receipts.

Balance	\$39.52
Receipts	\$1,511.04
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Total	\$1,550.56

Expenditures.

Disbursements	\$990.00
Balance on hand	560.56
J. W. SPROULL, Chairman.	
A. C. COULTER, Secretary.	
W. J. COLEMAN, Cor. Secretary.	

The chief of an Irish clan, who was about to be baptized centuries ago, held up out of the water his right hand. When asked what that act meant he replied that he withheld that member from God's service that with it he might war against hostile clans. With scarcely less folly do some Christians hold back part of their money, their time, or influence from God, and think that He will accept the rest. He wants all or none at all. To be a faithful follower of Jesus we must allow nothing to come between us and Him.

A soldier who went to war took with him some of the small instruments of his craft—he was a watch-tinker—thinking to make some extra shillings now and then while in camp. He did so. He found plenty of puttering, and almost forgot that he was a soldier, so that one day, when ordered off on some duty, he exclaimed: "Why, how can I go? I've got ten watches to mend!" Some Christians are so absorbed in self-seeking that they are ready to say to the Master's eall, "I pray thee have me excused!" They are nominally soldiers of Christ, but really they are only watch-tinkers—they keep back part of the price.

A suggestive story is told of an artist who was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, he painted a stately edifice of modern grandeur. Back of the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just inside the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an "offering plate" of goodly workmanship. Directly above the "offering plate," suspended from a nail in the wall, there hung a very simply painted square box, bearing the legend, "Collection for Foreign Missions." But right over the slot, through which contributions ought to have come, he painted a huge cobweb.

This was the artist's idea of what would lead to spiritual decay and be an evidence of it. And he was right. A congregation that raises liberal collections for its own current expenses, spends much for its own comfort and enjoyment, but neglects to exercise the gift of benevolence and to cultivate the missionary spirit is not in a

healthy spiritual condition and is bound to grow feebler, instead of growing strong in the Lord and abounding in every good work. Congregations that forbid missionary collections are digging their own graves.—*Lutheran Standard.*

There is a church at Wichita, Kan., that sets a good example. During the Missionary Conference, preceding the meeting of the General Assembly of the Presbyterian Church at Los Angeles, Cal., Mr. E. Higginson, an elder of that congregation, was called to the platform and said: "Seven years ago, when our present pastor, Dr. Staub, came to us we were in debt \$30,000, and the first thing he did was to put through a decision that the congregation take upon itself the support of a missionary in China, costing us \$600 a year. The next year we compromised some of our debt and paid off the balance; now we are supporting another missionary in China at an additional expense of \$400, and fifteen native missionaries besides. Our Young People's Society raised \$1,100 to support a 'faith missionary' in China; nobody subscribed anything; and nobody asked anybody else to give anything. The money was all raised on time, but nobody except the treasurer knows where it came from.

"We have in our church one day in a year for foreign missions, and one day a year for home missions, including pastor's salary and all expenses, and members are never again solicited, and we have closed every year of the seven since our present pastor took charge, out of debt."

In reply to questions, Mr. Higginson added: "We have no pew rents, all contributions being made through envelopes; nobody is assessed, but, on the contrary, everything is strictly voluntary; we have no rich people and worship in an old wooden building; ours is strictly a church of faith and self-sacrifice, in which there are but 400 contributing members. We give \$5,000 to missions, support a pastor and two assistants."

A Chinese girl, the only Christian in her village, lay dying. Her husband had just promised her to become a Christian and she was radiantly happy. Seeing a crowd of people going to their idol worship, her heart was filled with pity, and, after a word of prayer for them, she said, "Throw open the doors and call the people in. Let them see how a believer in Christ can die."

They came in and stood looking at her radiant face. They had never seen a Christian die before. They had seen many a bride at her wedding, but never one so bright, so happy as this dying girl. She told them she had no fear of death, that this last day of her life was the happiest. She besought them to come to the same Almighty Saviour.

Suddenly she ceased speaking; her ears heard sounds, her eyes saw sights vouchsafed to no others. She looked up and waved an adieu with her hands. Her face took on a brighter radiance and she cried out, "Jesus is coming, Jesus is coming," and fell asleep. Quickly and silently the people went out. But the witness of her death did more than a whole life might have done. Soon her husband and four of her girl friends were saved, and the work of God went on extending into other villages.—*Selected.*

EDITORIAL NOTES.

—We thank the readers of OLIVE TREES who handed us their subscriptions at the meeting of Synod. Those who have not renewed for this year and are in arrears for 1902, as indicated on the wrapper of each issue, will confer a favor by remitting as soon as possible. This number, containing the excellent sermon preached at the opening of the Court by Rev. Samuel McNaugher, of Boston, Mass., and full views of the present condition of the work in all the Mission fields at home and abroad, is itself worth the price of the magazine for a year. Address

R. M. SOMMERVILLE,
327 W. 56th Street,
New York.

—The Synod of the Reformed Presbyterian Church met at Hopkinton, Ia., Wednesday, May 27, 1903, at 2 p. m., and closed its sessions Tuesday, June 2, after five days of pleasant deliberations. The retiring Moderator, Rev. W. W. Carithers, who had been seriously ill for some months, was able to be present and to constitute the Court. But his alternate, Rev. Samuel McNaugher, preached the opening sermon, which was an admirable discussion of the words of our Lord in His intercessory prayer, "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth." (John xvii, 19.) Our readers will be glad to have this discourse in a form suitable for preservation, and future generations will be glad to look into the face of the preacher.

Several congregations were not represented, and the attendance was smaller than usual. And yet we can say without fear of contradiction that the meeting was one of the most pleasant and profitable

Synods that have been held for many years. We left two hours before adjournment, but up to that time there had been nothing to disturb the fraternal feeling of the delegates.

The Missions of the Church were well represented. Dr. Wm. M. Moore, of the Syrian Mission, was present, and spoke briefly in regard to the work in Cyprus, urging the importance, in his judgment, of establishing schools in the principal cities on the island. Yellowfish, a Comanche Indian, an elder of the recently organized congregation at Cache Creek, Oklahoma, gave a very interesting address, Dr. Kate McBurney acting as interpreter. His presence as the fruit of a Mission that has always had a warm place in the heart of the Church was full of encouragement. Good news came, through its representatives, from the Southern Mission, and also from the work among the Jews in Philadelphia, Pa. It is not often that so much time has been given to the missionary operations of the Church, and we anticipate good results.

—The following appropriations were made for the Home and Foreign Missions during the current year:

Indian Mission	\$5,000
Domestic Mission	6,000
Jewish Mission	2,500
Southern Mission	5,000
Syrian Mission	15,000
Mission in China	6,000

The design of making these appropriations is to indicate to the churches what is needed to meet the expenses of the work. The readers of OLIVE TREES are asked to examine them and contribute according to their ability.

We learned with great pleasure, when

at Synod, that several congregations are moving in the matter of having their own representatives in the foreign field. This indicates a growing interest in the work of world-wide evangelization, and should be encouraged. But, if this forward movement is to be of any permanent value, the money contributed for the specific object must be over and above what is sent to the Treasury to carry on the work already established.

—The following appropriations were made for Reform work:

National Reform	\$5,000
Testimony Bearing	4,000

Anyone who contributes to either of these schemes avows his belief in the supreme Headship of Jesus Christ, and His rightful claim to the allegiance of both Church and State. His liberality is the measure of his faith.

—The attention of the licentiates and young ministers of the Church is called to the paragraph in the Report of the Foreign Board which refers to the urgent need of more laborers in the Syrian Mission. Social surroundings may make the work at home more attractive, but are not to be a determining factor in the choice of a field of labor. Certainly men who are living in the midst of gospel light and privileges have not the same claims to our service as men who are sitting in darkness and under the shadow of death. Never does anyone so closely resemble Christ in spirit, aim, and devotedness to God as when he yields himself at the call of God to live and die for the salvation of a lost world.

—On three evenings, while Synod was

in session, conferences were held on subjects of ever-present importance. The one of greatest practical value was on Bible Study. The addresses of Revs. A. A. Samson, of New Concord, O. W. M. George, of Brooklyn, G. W. Benn, of Staunton, Ill., and I. A. Blackwood, of New York, showed an intimate acquaintance with Scripture and peculiar skill in using it for the benefit of others. Ministers and elders could not fail, after hearing them, to return home better qualified for pastoral service. Men of their ability are needed at home to train up congregations of personal workers, but they are also needed abroad to bring men, with the help of the Holy Spirit, to a saving knowledge of the truth, and then guide the newborn energies of the converts in the service of God.

—At Synod Rev. Isaiah Faris handed us for the Foreign Missions a personal donation of five dollars, which have been passed on to the Treasurer.

—In June we received five dollars and sixty-five cents from the young people of Syracuse (N. Y.) congregation, for the relief of the persecuted Jews in Kishineff. The money has been passed on to the Treasurer of that fund.

—The Treasurer of Synod, at its last meeting, reported a bequest of \$9,561.96 to the Foreign Missions, by the late Mrs. Elizabeth Steele, member of the Third Church, Philadelphia, Pa. It was agreed to appropriate \$3,000 of this legacy to the current account fund of the Mission in China, and the balance of \$6,561.96 to the current account fund of the Syrian Mission.

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